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ROBERT L. KELLY, *Editor*

Assistant to Editor

MARTHA T. BOARDMAN

Contributing Editors

RAYMOND H. LEACH

ALFRED WMS. ANTHONY

GARDINER M. DAY

HARRY T. STOCK

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CHICAGO

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EDITORIAL NOTES

The Young Men's Christian Association has formulated and partially put into effect a far-reaching education program. This consists of a development of a large number of educational agencies ranging from full-fledged institutions of higher learning to departments of education in local Associations. Already important schools and colleges have been established in certain centers, as for instance, Boston, Youngstown and Chicago. The Association has appointed a director of this educational work who has been making a very careful study of the problems of college and school administration and is carefully developing his field of operations in terms of the best authenticated principles of college administration.

At the meeting of the University Committee of the Council of Church Boards of Education held at Pocono Manor, Pa., May 4 and 5, there was a large and enthusiastic attendance. Provision was made for the development under present changed conditions of a basic program of procedure for university church workers. This program, when developed, is to be considered by the Committee as a whole. An especial invitation was extended to the members of the Conference of Church Workers in Universities and Colleges to meet in their Triennial Conference in conjunction with the Council and allied interests at St. Louis the week of January 15, 1934.

The University Committee assumed the responsibility for proposing to the Executive Committee a program for the student session of the Annual Meeting at St. Louis.

The Committee reaffirmed its endorsement of observing the official Day of Prayer on the last Sunday in February in accordance with the program of the World's Student Christian Federation as laid down in 1913, and the University Secretary was au-

thorized to cooperate with the International Committee in promoting the observance of this day.

The University Secretary made an extended report of his activities, a statement of which is found on another page of this issue.

A detailed explanation was made by Mr. Frank H. Leavell, of the Southern Baptist Convention, of the church-wide program of student work conducted under his auspices at institutions of learning in eighteen Southern states. Dr. C. P. Harry, of the United Lutheran Board called attention to the necessity of meeting the new problem produced in institutional centers by the exodus of students for the week-end. On the whole, the meeting was one of vital interest and freighted with large potential results.

With one exception the colleges of West Virginia joined in the Seventh Annual State Ministers' Conference and Second Annual Rural Music Camp on May 15-19. The theme for the entire week was "Christian Education in the Life of Today." The Editor of CHRISTIAN EDUCATION accepted an invitation to lead in four discussions: Whence come our church leaders?, Christian education and the state, the contribution of Christian education to society, and the place of the church college in the program of Christian education. There were many able speakers and resourceful leaders on the program and a succession of vital sectional conferences were held.

The faculties of several colleges attended an evening dinner session. Plans are in the making for a continuation and development of the idea of this kind of close cooperation between the colleges and the churches.

The Liberal Arts College Movement has issued a report of the recent conference held under their auspices at Chicago. The report of the Findings Committee warned against an "unseemly scramble" for students and declared strengthened faith in the liberal arts college and that the time has come for rethinking some of the features of our educational system. They also declared many economies have been worked out in these times of depression that have been helpful to our institutions.

MISSIONARY RECRUITS AND THEIR COLLEGE TRAINING

The challenging statements issued by the Laymen's Foreign Mission Appraisal have in an unprecedented fashion focused attention upon the missionary and his work. In view of its criticisms of the educational qualifications of missionaries, the data now being assembled in this office with respect to the training of candidates for the foreign field have special interest and significance.

The foreign mission boards of four major denominations have to date cooperated in supplying information concerning missionaries appointed during the past six years.

Of the 326 missionaries newly appointed by the Presbyterian Church, U. S. A., during 1927-1932, 93.2 per cent attended college. Of these 69.5 per cent did their undergraduate work in church-related colleges, nearly two-thirds of them in institutions under Presbyterian auspices. Those who attended tax-supported and independent institutions constituted 16.7 and 10.8 per cent, respectively, of the college-trained group. Institutions represented by five or more missionaries were as follows: College of Wooster—32; Wheaton College (Ill.)—13; Maryville and Wilson—11 each; Occidental—10; Park—9; Macalester and Princeton—7 each; University of California, Hastings, Monmouth, Ohio State, Vassar, and Western College—5 each.

In this same period the American Board of Commissioners for Foreign Missions (Congregational) sent 114 new missionaries to the field, of whom 87 per cent had attended college. Of these, 63 per cent received their undergraduate training in church-related colleges, 37 per cent having attended Congregational colleges. Twenty-five per cent were recruited from tax-supported institutions and 7 and 5 per cent, respectively, from foreign and independent colleges. Mount Holyoke and Oberlin each trained six missionaries, while Wellesley and Grinnell ranked next with five each.

Similar statistics for the 82 missionaries sent out by the Presbyterian Church, U. S., in the last six years show a different distribution. Those who attended college constituted 80.7

per cent received their undergraduate training in church-related related colleges, 45 per cent having been enrolled in Presbyterian institutions. Davidson College and Agnes Scott College were represented by five missionaries each. Twenty-seven per cent did their undergraduate work in tax-supported institutions and 9 per cent attended independent colleges.

In the same years the American Baptist Foreign Mission Society sent out 123 missionaries, of whom 78 per cent had attended college. Of these 63.5 per cent were trained in church-related colleges—44.7 per cent in Baptist institutions. Twenty-four per cent attended tax-supported institutions, 4 and 8.4 per cent, respectively, independent and foreign colleges. Although eleven of the 123 missionaries were recruited from the University of Redlands (Baptist), no other institution was represented by more than four candidates.—*R. E. A.*

INTERESTS OF THE COLLEGE DEPARTMENT

The May issue of the BULLETIN of the Association of American Colleges contains a valuable section devoted to official statements by college executives relative to plans of federation that are in actual operation. The institutions, with their affiliated branches, represented in the symposium are the University of Toronto, Atlanta University, Claremont Colleges, Hendrix College and Millsaps College. There is in each case a general description of the plan and in one instance a typical detailed outline of the merger. All who are called upon to give counsel on college problems will find these papers helpful. The unanimity of the writers as to the benefits derived from combined administration is noteworthy. That the movement for better colleges and more economical management is growing there seems to be no doubt.

AGREEMENT BETWEEN CLAREMONT COLLEGES AND LAVERNE COLLEGE

On April 25, 1933, President James A. Blaisdell, of the Claremont Colleges, wrote to the Editor as follows:

After going over the matter carefully, we all came to the conclusion that instead of completing at once the inclusion

of LaVerne College in our Claremont Colleges group, it would be better to try out a working agreement.* We do this, however, with the hope that it will develop into a still closer relation. . . . While the matter thus advanced has long been in consideration, I am sure that your report did much to forward the results, and I confidently believe that these results will be a valuable outcome of your painstaking report.

It seems to me that the arrangement should be of mutual advantage. It will obviously bring LaVerne certain economies, accompanied at the same time with expanded facilities. On the other hand, I am convinced that there are very great values in LaVerne College which will enrich our own fellowship. I am particularly pleased with the impression which you gained of the earnestness, steadiness, idealism and devotion of the constituency of LaVerne College; and I share with you a very high estimate of these values.

I think that you will share with me the feeling that the agreement thus reached is an illustration of the value of the Claremont idea, and offers a practical solution for hard-pressed colleges to find strength and succor in this form of union.

PLAN FOR THE "GREATER UNIVERSITY OF OKLAHOMA"

President Eugene M. Antrim, of Oklahoma City, has submitted the following statement concerning the plan espoused by Governor Murray and endorsed in principle by the heads of the institutions of higher learning of Oklahoma, for the organization of the so-called "Greater University of Oklahoma."

This is in harmony with the recent trends in the United States toward coordination and concentration in higher education. The Oklahoma plan goes a step farther, however, than any other, in that it proposes an affiliation of the church-related schools as well as the state schools in the program. The church-related schools will not of course sacrifice their autonomy or self-direction, nor the teaching of those courses which a Christian college should teach, but will derive many advantages from the affiliation. The first of which is that the degrees and diplomas will be issued by the Chancellor of the Greater University of Oklahoma, duly certified by the faculty and trustees of the affiliated colleges. These degrees and diplomas will carry with them the pres-

* For the full statement see *Bulletin* of the Association of American Colleges, Vol. XIX, No. 2, May, 1933, p. 189.

tige of the best educational standards of the state. It will of course result in the standardization and accreditation of the work done by every participating school.

In the plan, the assessing of a tuition charge in the state schools, as well as in the private schools is contemplated. It is now almost universally conceded that it is a sound educational principle that the student should share in the cost of his higher education. This will be an immense advantage to us in Oklahoma, for it is one of the few states where no tuition charge is assessed in the state schools. The competition of the state schools with our church-related colleges has as a result been devastating.

This plan will doubtless result in an increased attendance in all of the independent colleges for two reasons: First of all, duplications and over-lappings are to be eliminated in the state schools of Oklahoma, which is over-blessed with teachers' colleges and other state educational institutions; and, secondly, the assessment of a tuition charge in the state schools will immediately result in modifying the effect of that unfair competition in the enrolment of students in the church-related schools.

The recognition of a stressing of character elements and of non-sectarian religious influence in the whole educational program of the state is revolutionary in character, but it is what we have been striving for in the United States, although ineffectually for a long time.

ANNUITY AGREEMENTS

Mr. A. A. Welck, a graduate student in college administration at Teachers College, Columbia University, has just published a study of the *Annuity Agreements of Colleges and Universities*.^{*} During the course of his study, Mr. Welck has been in close touch with the Association-Council office and some very significant conclusions regarding the applicability of annuity agreements to college problems have been reached. In the matter of annuities, now that there is a fluctuating market, the warning is, "Watch your step."

UNIT COSTS

The subcommittee on Unit Costs of the National Committee on Standard Reports for Institutions of Higher Education is

^{*} A book of 80 pages, price \$1.00. Orders may be sent to Dr. A. W. Anthony, c/o CHRISTIAN EDUCATION, 111 Fifth Ave., New York.

now working with the Permanent Commission on the Cost of College Education of the Association of American Colleges in a cooperative study of the methods of determining unit costs in colleges. These studies are based upon an intensive review of all previous undertakings along this line and a careful study of the principles involved. When completed, these studies should be of great value to all college administrators and their advisors.

STANDARD REPORT BLANKS

For two or three years the Council considered, under the leadership of President Rall, Secretary of the Board of Education of the Evangelical Church, the question of standard uniform reports for institutions of higher education. A resolution on the subject was passed by the Council at its meeting at Atlantic City last January. It is worthy of note that the forms finally worked out by the National Committee have been approved in a most remarkable way. It is officially reported that

- 48 institutions have adopted the forms in detail
- 61 " " " " " " principle
- 16 " " " " " " part
- 26 " plan to adopt them as soon as possible.

As of April 12, only 50 institutions out of a total of 520 contacted had indicated that they had not adopted the report. All this movement initiated by the Council is undoubtedly going to help tremendously to improve and increase the usefulness of institutional reports.

CHURCH COLLEGES AND CHURCH LEADERSHIP

Dr. Fred J. Kelly, Specialist in Higher Education in the United States Office of Education, recently submitted a study just completed by Government statisticians for the BULLETIN of the Association of American Colleges. In acknowledgment, the Editor wrote, among other things, as follows:

For some time we have been avoiding the term "denominational" in this office in designating colleges. The term "church-related" is being substituted. Most of the colleges are really not denominational any more than they are sectarian, although they do recognize some one or more of a

wide range of church relationship, sometimes reaching the vanishing point on the side of historical relationship.

Of course, you measure the effectiveness of colleges essentially in terms of the amount of money spent. For instance, "The denominational institutions with nearly 23 per cent of the students spend less than 15 per cent of the money." That may be all right as a fact, but it in no sense follows that it points to a great distinction as to educational effectiveness. The most inspiring teachers are not always the best paid teachers. There are certain values of the spirit which are being maintained and developed in the small church-related colleges which simply are not found in the larger institutions and without which American life would lose very much of its significance. As a matter of fact, nearly all of the men and women who carry on our churches, our foreign missions, etc., etc., come out of these small church-related colleges.

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The Reformed Church in the United States is at present observing the third Sunday in January as Education Day. Dr. Stahr, Secretary of the Board of Education, writes: "The Heidelberg Catechism, which is our doctrinal standard, was originally issued on January 19, 1563. By action of our General Synod the Sunday nearest to January 19 has been designated as Education Day. No better day could be chosen for us than the one which the Council has recommended."

The Editor visited colleges and attended conferences during the month of May in West Virginia, North Carolina and Georgia. Most of these colleges are affiliated with the Methodist Episcopal Church, South, Presbyterian Church in the United States, Baptist, Congregationalist and other denominations.

It is hoped that Board Secretaries and all workers with young people will find the article, "Are Colleges Interested in Religion?," based on data drawn from the Survey of the Friends Colleges, and the two statements on foreign missionary personnel published in this issue, suggestive and informing.—*R.L.K.*

ARE COLLEGES INTERESTED IN RELIGION?

ROBERT L. KELLY

It certainly is quite the thing to say that they are not; that the colleges have entirely drifted away from their moorings and are being tossed about on unknown seas as measured by the interests of the churches; that the colleges are short-changing the churches.

In spite of all such indictments of the colleges, there are groups of colleges scattered across this continent which, while not "controlled" by the churches, are vitally interested in the development of the Christian life and recognize that the church is the organization preeminent for the development of such a life. Among these colleges are those under the auspices of Friends included in a recent study by the Council-Association office. The colleges concerned are: Guilford, North Carolina; Wilmington, Ohio; Earlham, Indiana; Penn, Iowa; Nebraska Central, Nebraska; Friends University, Kansas; Whittier, California, and Pacific College, Oregon, which in the statements below are referred to by their distinguishing names.

ATTITUDE OF FRIENDS COLLEGE FACULTIES

All but one of these colleges say that though the spirit is distinctively religious, no formal attempt is made to teach religion. By a question directed to the officers and faculty members of these institutions, it was disclosed that at Penn College there is a general consensus of opinion that "religious values are rated high." There is unanimous and enthusiastic agreement at Pacific College in the expression of this same conviction. The President of Pacific College asserts that only the religious motive would have enabled the college to secure and hold the teachers. All agree that the ideas and ideals of the church related to the college are carried on into the work of the college to a great extent.

The replies from Earlham College are in significant accord in respect to the high appreciation of distinctively religious values; ideals of democracy, peace, international and racial understanding, service, equality and tolerance function in the work at Earlham. While the ideals of Friends are stressed, many

claim that denominational bias is avoided. One teacher states that "the principles of Friends are clearly felt in our atmosphere." Guilford College makes no apologies in recommending Friends doctrines as to peace, international good-will, individual responsibility for religious initiative, democracy, faith in spiritual guidance. Obligations to the church are recognized but no student feels that he is urged into Quakerism. "Some note it very little, others prize it highly." Living church principles is the more effective method of teaching the student.

At Friends University there is entire unanimity both as to the place accorded to religious values in the college program and the absence of formal instruction in denominational tenets which nevertheless are a potent influence on student life. "In making contacts between the college and the public the ideals of integrity, race relations and international relations play a very prominent part." At Nebraska Central College the reports agree with the statement of one, "I believe it is the dominating emphasis in our whole system." Another writes, "The ideas of the Society of Friends have functioned in my own work and that of my colleagues in outlook, individual philosophy of life, religion free from formalism and creed, most of all as a way of living, in promoting the spirit of brotherhood and world peace"—service to others, social justice, international fair dealing. At Whittier College nine of the eleven replies record high values placed on religion, absence of formality and sectarianism, a vital personality morally and religiously directed. "Five were dismissed because they lacked the positive moral frontage which we covet." It is not a matter of church membership but the worth of every human being, sincerity, simplicity in individual and social relations, industrial justice, freedom of conscience and reverence are a vital part of the life of the faculty. At Wilmington College, several members testify that religious values are emphasized.

It is asserted by numerous faculty members in one of the institutions that some teachers overemphasize religion in comparison with other values of the college experience. The teacher in one of the colleges warns of a lack of the realization of the value of all individuals and a spirit of confidence and trust in others. In one institution a majority of the faculty warn against "the eter-

nal reference to religious and church work." "By our emphasizing a rather narrow set of religious values, we are unquestionably antagonizing our thinking students." In one of the colleges the consensus of opinion among the faculty members reporting is that the faculty does not present a united front on religious problems. But the evidence goes to show that religious values are almost universally prized by the officers and teachers of Friends colleges. The questions of doubt, if any are raised, are as to the breadth or narrowness of the Christian tenets locally espoused and as to the most approved techniques of expression. The weight of opinion is in favor of the quiet and sincere practice of religion, rather than the attainment of college religious ends by preachment.

STUDENT CHOICES

The interest of students educated in Friends colleges is particularly marked on the side of the social expressions of religion and this is worth calling attention to, since it is often said that Friends, belonging as they do to a group which emphasizes the significance of the mystical elements in religion, have not been inclined actively to make contributions to social development. During and immediately after the World War, the American Friends Service Committee was instrumental in placing many college students into positions of service in numerous European states. Since the period just referred to, these colleges have been contributing very much to the development of home service. By these means, young people have had the opportunity of volunteering their services for a year or more in fields of national importance as for instance at present in the West Virginia coal fields, where there is much destitution.

Earlham College contributed 44 students as European workers under the American Friends Service Committee; Haverford, 43; Swarthmore, 25; Penn, 23; Pacific, 17; Wilmington, 12; Friends, 11; Whittier, 7; Guilford, 3, and Nebraska Central, 2. In this connection it is interesting to note that Bryn Mawr College, founded by Friends, contributed 9 students to the foreign work of the American Friends Service Committee and Cornell University—Ezra Cornell having been a Friend—contributed 6 stu-

dents. Other colleges have sent representatives as follows: 18 students from the University of Pennsylvania, 15 from Harvard, 15 from Goshen, 8 from Wellesley, 6 from Columbia, 5 from the University of California and 5 from Vassar. Many other colleges are represented in smaller numbers.

In 1926 the American Friends Service Committee organized the Home Service Section. Most of the workers reported in the following list have been employed since 1929, and this is, therefore, a good index of the interest of the various colleges at the present time: Earlham College, 58; Penn, 39; Guilford, 17; Friends University, 15; Nebraska Central, 14; Pacific, 1; Whittier, 4; Wilmington, 6; also Haverford, 13; Swarthmore, 7; Pennsylvania State College, 4; Mt. Holyoke, 4; Bryn Mawr, the University of Pennsylvania, Temple University, North Carolina College for Women, the University of Wisconsin, 3 each; Cornell University, Grinnell, Pendle Hill, Smith, West Chester State Teachers College, Wittenberg College, 2 each; and 27 others scattered one each in 27 institutions throughout the country.

INDOCTRINATION AND THE STATUS QUO

As to indoctrination, several of the colleges say frankly that they stand definitely for "international peace and goodwill, good statesmanship and Christianity" and two of them add "prohibition." The President of Earlham College says, "The college does not engage in any propaganda for causes, good, bad or indifferent," although he admits "a militarist might feel out of place here." It is evident that "radical" teachers are not employed as a rule in any of the colleges and that with the faculties as chosen, there is administrative openmindedness, freedom and tolerance. While all the colleges are committed in general terms to the constructive up-building of a better social order, the prevailing testimony is in behalf of freedom to discuss practically all types of controversial questions. In most of the colleges there is a great diversity of opinion on economic and political doctrines, and it is rare that a correspondent says, "Teachers are expected to conform or keep still." On the other hand, in most instances, controversial questions are discussed freely in the classrooms,

conferences and convocations. In one case, the freedom allowed in discussion has got the college into difficulty with representatives of the church, industry, American Legion and the D. A. R. At Penn College there is "no conscious uniformity of opinion and no pressure." This appears to sum up the situation for most, though not quite all of the colleges.

As to the relation of the faculty to the *status quo*, Whittier College wishes students "to have a divine discontent with things as they are, and be prepared to offer intelligent and common sense leadership toward a better social order." An effort is made to interpret the existing order and through understanding to help students to wish to have responsibility for social planning. Earlham College, realizing the existing defects of society, yet wishes students to have "a wholesome respect for the product of 5,000 years of evolution and to realize that society can only be improved through the same slow process in which they must take a patient, constructive part." Pacific College would "understand life as it is and be constantly changing it toward what it ought to be." Wilmington College aims to "prepare students to take their place in the evolving social order of the twentieth century." Nebraska Central College emphasizes respect for social planning. Friends University, Penn and Guilford Colleges try to lead students to understand the social order and to correct it by constructive rather than destructive means. The ideal is "not to destroy but to fulfill." There is, apparently, a consistent program in each of the eight colleges reporting.

RACIAL RELATIONS

At Whittier College racial equality is taught and practiced among students—American Whites, Negroes, Mexicans, Japanese, Chinese, English, Scotch. There is a lively Cosmopolitan Club of which the president must be other than an American white; a Negro is now president and very popular. The faculty is unusually socially-minded. The coach is an Indian. Two Negro students have lived in the dormitories and even roomed with white students. The lack of race prejudice is very marked. A curriculum course in race relations is given. Students of other races hold offices, scholarships and student assistant posi-

tions. At Friends University, there is unanimous agreement that equality in racial relations is both taught and practiced. Mexicans, Chinese, Japanese, Germans, Cubans, Jews, Negroes have the same privileges as American Caucasians. At Earlham, one writer says, "racial relations are about as satisfactory as anywhere in the world." This statement was corroborated in various forms of expression in 12 replies. One says, "I think we are a little extreme in our preaching of racial equality." Another thinks there is some restriction as to Negroes. At Guilford College 14 replies indicate a cordial attitude but the enforcement of some "necessary limitations," due to prevailing customs in the South. They believe in equal economic and educational opportunities for the Negro. Several foreign students have attended Guilford College. At Penn College all agree that "racial fellowship and brotherhood are taught and practiced." At Wilmington College "the Friends viewpoint is stressed, but the college does not admit students of the black race." "The Negro is barred by local public opinion." More than half of the replies say that friendliness and tolerance prevail. There is apparently no strong feeling on the race question. There are no foreign students at Wilmington College now. At Nebraska Central there is no practical problem. Pacific College tries to promote interracial relations as the basis of a common humanity. Two Negro students live amicably in the dormitories.

CHAPEL IN FRIENDS COLLEGES

Is the chapel as a service of worship passing? A study of programs in eight Friends colleges reveals the fact that out of 724 chapels listed during a school year, thirty-four were *exclusively* devotional. One college recorded none. In some cases worship services were not included, and in others only part of the service was devoted to worship, so the figures are inaccurate at best. The new chapel is educational in appeal and is perhaps next best to the old time religion chapel when conducted on a high plane. Has it been designed to attract students who would not attend a service of worship? The president of one of these colleges says, "The chapel is held for the purpose of unifying the life of the college." In some instances, there is a sugges-

tion that worship services are impromptu programs. In some cases, chapel is conducted as Friends say, "on a basis of silence." It is reported that this meets with student favor. A high number of devotional services may mean on the other hand that a local or visiting minister was called upon to fill a vacant hour and so continue the bad habit of chapel for chapel's sake. There is evidence that the planned chapel takes little if any account of worship and that its purpose is primarily informative.

For consistent excellence, Earlham College chapels head the list of services closely allied with the educational program. There were ninety-six chapels reported during a school year, four of which were purely devotional. Two of these were led by the faculty and two by students. These programs cover a diversity of subjects, at the same time preserving unity, dignity, and proportion. Each service seems to be part of a plan to bring about wider interests and contacts, and in no instance is there a suggestion that the time devoted to chapel must be filled with something.

Services devoted to local affairs and music appear, in general, to reveal chapel at its worst. The local topic offers the best opportunity for inconsequential—pep-meetings, yell-meetings and impromptu singings. It is significant that Earlham has not one flimsy program among the seven of a local nature. These lectures, forming a series on home interests, are: "Our Promised Land, the Corn Belt—How We Won It and How To Keep It," "Campus History," "Economic and Social Situation in Richmond and the Community Chest," "The Earlham Institute of Polity," "The State of the College," "One Hundred Years of the Richmond *Palladium*," "Experience in the Indiana Legislature."

And in the conservative number of music programs there is a further revelation of planning. With only seven in the faculty list for an entire year, there is no suggestion of singing when there is nothing else to do. These are widely distributed and include "Organ Recitals," "Folklore and Folk Ballads," "Christmas Carols," "Piano Recital," "Program of Music," and so on.

Five lectures are inspirational. They are not, however, the non-substance talks sometimes met under this head. "The Open Door," "The Adventure of Youth," "Inspirational Talk along Educational Lines," "Youth and its Opportunities," "Inspirational Address" are the titles, and all are by able men. One address "An Argument for Finding the Right Work" by a national authority on interior decoration is inspirational and vocational. (It is the only address with a hint of the vocational.)

The addresses on religion are distinctive and free from sentimentality. Apparently, the subject is treated in its broader aspects and in a way that commands the interest, and if it may be said, the respect of the hard-thinking student of today. The titles are: "What Christianity Holds for China," "What the Church Offers to Youth," "The Necessity for Religion in the Life of Today," "The Place of Religion in the Western World." Only one of these addresses was by a minister, one by a professor in a foreign university, one by the president of a Hebrew university and one by a professor of practical theology (visitor).

Programs in the educational and allied fields are few in number but able in treatment. Science is represented by "A Limitation of Science," "The New Planet," and "Earlham College Geological Expedition of 1930 to Glacier National Park and Yellowstone Park." Two lectures, "The Economic Depression and Unemployment" and "The Economic Depression," reflect the interest in prevailing economic conditions. "The Introduction of Courses on Speech as Part of the Curriculum of American Colleges" shows alertness to a real need in education. "Science and Society" deals with the application of scientific methods to social problems. Travel finds a place in the program in "A Visit to Palestine" and "A Walking Trip in Cornwall."

Government, patriotism, and world questions fill a prominent place in the program. The government questions are vitally important. The first, "Executive Encroachment upon the Legislative Branch of the Government," was discussed by a member of Congress. The second address, "Socialism," was by the national leader of the Socialist Party. The third, "The

Spirit of the American Foreign Policy" was by an under-secretary of state. Patriotism finds expression in "Constitution Day" and "An Armistice Day Address." Five programs deal with world questions. They are: "The Present Situation in India," "Present Conditions in Russia," "Franco-Italian Relations," "The Present International Situation as Respects Peace and War" and "The League of Nations." Taken consecutively, these form a course on world affairs.

The twenty-seven lectures placed for lack of adequate description under "Miscellaneous" are of such wide interest and variety, that few students would be willing to miss them. There are intriguing titles such as "Sudden Effects and Long Standing Causes," "Progress and Reaction," "Beware Success," "Strategic Living" and "Circles and Spirals." Along with these are two lectures on "The Growing of Roses," "The Spiritual Value of Science," "Virgil's Anniversary," "Student Life in Japan," "What a College Expects of its Students," "The Brighter Side of Life at Oxford," "Impressions of Present Conditions in Europe," "The Philosophy of History" and "The Cost of Medical Care."

Earlham chapels are not complete without mention of the programs given or sponsored by the students. These twenty-four services are comparable with those presented by the faculty or visitors. There is the same evidence of planning and the same feeling of worth. The subject range is not so large, more than half the chapels being classed under Art, Music, Drama, Poetry. But these are not programs that are easy to do, but rather those that reflect the play spirit of young people. There are plays by good authors, music of various types and original poetry, debates, student programs and sponsored programs by great men.

Forty-two of the chapel services were conducted by visitors—well-known men from sixteen fields of interest. These include statesmen, editors, college presidents and professors, business men, lawyers, educators, musicians, representatives of the Friends group, ministers, missionaries, representatives of national organizations, floriculturists, interior decorators and so on.

Since a program depends upon the man giving it, the "gallery of distinguished men" speaks well for Earlham chapels.—*F. S. F.*

THE WHITTIER PLAN

The Whittier Plan is organized around three principles, the first two of which pertain to the curriculum and the last to the management of campus affairs. These principles are: correlation of subject matter, individual project work, and democracy in student affairs.

The first of these principles—correlation—is carried out in two ways: (1) by the joint offering of courses by two or more departments; for example, a course in English Civilization is conducted jointly by the English and the History departments. (2) Subject-matter is also correlated by a study of life situations. Every college student is already facing the sex-marriage-home situation, the vocation situation, the leisure situation, the problem of social control, and the life attitude (religious) situation. To analyze these and pre-adjust oneself to them requires that one focus upon them data from many departments. This delivers education from being regarded as mere learning. A four year Life Situation course thus stands as the core of the curriculum and draws upon all departments, especially upon the life sciences, philosophy and religion.

As for the second principle, during the junior and the senior years competent students may be set free to carry on a project in substitution for part of the regular class work. Somewhat similar to the "Honors" plan, the project is nevertheless focused upon the life plan of the student rather than upon a "subject of concentration." If a man has chosen "Y" work as his vocation he may organize his "directed reading" in psychology, sociology, economics, ethics, philosophy and religion around this vocational interest. He will also serve a part-time apprenticeship in a "Y" under the direction of the local Secretary. This bit of practical experience serves to motivate and to give point to the reading, the thought and the planning which must be done. A comprehensive examination completes the work.

Finally, in matters of campus activity joint faculty-student control is achieved through the agency of a Joint Council. The Executive Committee of the Student Body organization together with the administrative officers of the Faculty work together. This personnel makes up a real conference group of which a student is always chairman. Students know that the joint decisions of this group will be carried out, and that they carry a full share of the responsibility. This may seem to be a risky venture to the academic mind, but it *works*, and in the long run it is the safest policy.—*J. Herschel Coffin, Dean of Whittier College.*

COMMUNITY BETTERMENT AT FRIENDS UNIVERSITY

The City Manager of Wichita, which has a population of slightly more than a hundred thousand, is an alumnus of Friends University. He thinks of the work of managing a city as a profession. A few years ago he mentioned his desire to have some one from the faculty of Friends University as a counsellor to the city administration. After some negotiations and the securing of some financial help from a local citizen, the University brought to the campus in the fall of 1930, Professor Randolph O. Huus to teach classes in Municipal Government and to give half of his time to the city.

One sort of cooperation between the college and the city is illustrated by a class in Municipal Government whose problem for one semester was to develop a crime prevention program for the City of Wichita, which is typical of a large number of cities. In this class were university students in government and also two exceptionally able men from the police force and one police matron. These three came in as special students and sought no credit. The interplay between college students and the men off the force, all under the guidance of Professor Huus, was an exceedingly educational experience. Professor Huus built a two year course for policemen, the classes to be held down town. These men all took the work at regular hours, each of them meeting once a week. The material ranged from police methods in European cities all the way across to the psychology of meeting the public. The result is that the police, as a group, are

proud of their profession and consider themselves as official guides to the public, whom they treat with consideration. It has not lowered in any way the efficiency of the vice-squads or other groups dealing with criminals.

The magazine, *Public Safety*, published by the National Safety Council in the issue of March, 1932, records a discussion of the remarkable reduction of traffic deaths in Wichita. Among the causes are mentioned the attitude of the police and also a series of publicity articles appearing three or four times each week in one of the daily papers known as "Traffic Court Alibis." Up to date more than two hundred of these have been published, each of them using an account of some traffic accident pointing out in a few lines the causes of the difficulty. Similar material is broadcast three or four times a week. This indicates the work of Professor Huus with the Police Department.

He, with another group of students, made a careful study of official city reports and offered many suggestions which were useful in the reporting of the various departments and of the City Manager's annual report.

The various civic clubs of the city such as Rotary, Lions, Kiwanis, have an interclub committee on citizenship. This committee has undertaken some serious activities including a study of county government. There have been a number of problems in connection with the cooperation between the city and the county. This committee needed some guidance and advice. The University's professor in this department, the successor to Professor Huus, is now conducting a study of county government for the benefit of this committee. He is also speaking frequently before various organizations in the city on the operation of the city government. This professor is paid entirely by the college and is completely independent of the city, being free to criticize favorably or unfavorably. His speaking before various groups is creating an unusually good mutual understanding between the citizens and the government. The private support of this work has ceased. It is beyond the capacity of the college budget for the future. If it can be financed, the result will be a series of improvements in adminis-

tration for a city of this size which can be extended to other cities, and serve also as an illustration of the possibility of cooperation between a college and a municipality.

Child Research Laboratory

At the suggestion of a local group of women in Wichita, Kansas, and with some financial aid from them, Friends University established a psychology clinic for children in September, 1930. To avoid certain connotations of the word "clinic" the name "Child Research Laboratory" has been used.

Dr. Edwina A. Cowan, whose graduate work was in the University of Chicago, has been in charge. She has one assistant from the psychology department of the University of Kansas, and our own faculty members in psychology, together with our laboratory, cooperate fully.

Nearly two hundred children are dealt with each year. A great many orphan children handled by the Kansas Placement Bureau pass through the office in Wichita. All of these children are tested in our laboratory. The Placement Organization finds that the information that it gets enables them to adapt the children to the various homes in a way which prevents a large number of replacements which they formerly had. Children are referred to this laboratory from children's homes, from the public schools, and from medical practitioners. The results were such that toward the end of the first year there were many children being brought by their own parents who paid a fee. Frequently the most important part of the instructions following the examination of the child goes to parents. A single examination is frequently all that is required for the children of the placement bureau. This is also true of a number of children brought by the parents, which children are practically normal. In other cases the examination is followed by three months of oversight and advice from the laboratory. The mentality of the children concerned has ranged all the way from the unusually gifted ones down to one who was practically an idiot and who, with a similarly endowed mother, was sent to an institution.

The group of women who were originally concerned have had their interest increased. Their organization provides for various members using their cars on a schedule day after day to bring children to the laboratory and return them to their homes.

In a part of the country where there is very little psychiatry so far, the value of this laboratory is rapidly increasing and is becoming more clearly recognized continually. Problems of child feeding, of children who steal, those with unusual and difficult fears, those who are retarded or who are incorrigible in school, are being handled with remarkable success. There is complete cooperation with the medical profession in the city.

The amount of fee which can be charged is not sufficient to care for the expenses involved. There are no public funds available and the need of these many children who can pay nothing is serious. The expense is so small as to appear absurd in comparison with similar laboratories in Eastern cities. If this work could be subsidized for a few years until the community could become entirely cognizant of its value, it might lead to the securing of public funds. On the other hand, there will also be an unlimited opportunity for research for study beyond the area in which the public will offer support. Situated in the midst of a fairly new and growing country with people who are eagerly progressive but without wealth, the extent of the influence of this work is tremendous. A foundation whose purpose is to aid the development of communities through scientific service would find this an excellent instrument with which to work.—*W. O. Mendenhall, President of Friends University.*

WHAT IS A LIBERAL ARTS EDUCATION?

What is a liberal arts college? The growth of human knowledge and multiplication of human interests have placed upon the liberal arts college a problem that is not easy to solve. It seems almost impossible to have clear and well-defined objectives for the liberal arts college. Guilford College has undertaken, however, to state by means of its curriculum what it considers its task as a liberal arts college. We present it for what it is worth, with the hope that it may contain helpful suggestions for others who are striving for clearer visions of their task.

On the intellectual side Guilford College has set up three objectives:

1. The liberal arts college must continue the task of equipping the mind with intellectual tools and giving it skill in the use of them. These tools may be classified under three types: (1) language, (2) mathematical symbols and formulae, (3) scientific and experimental technique. The knowledge and correct use of language is fundamental and indispensable in all intellectual work. Skill in the use of mathematical symbols, formulae, and graphs gives the mind a power of reasoning and skill in handling quantitative relationships which can be secured in no other way. Skill in the use of modern scientific technique and methods of research sets the mind free to enter new fields of knowledge and to exercise its powers independently in the fundamental advancement of knowledge.

2. It is the task of the liberal arts college to give each student some appreciation of the intellectual achievements of mankind, to lead him, as far as possible, in the effort to interpret and understand the world in which he lives, and to use this understanding in the formation of a workable philosophy of life.

3. The liberal arts college should provide an opportunity for each student to specialize in some one field of knowledge, to acquire scholarship and some sense of the mastery in this field, and to pursue a progressive line of study.

To accomplish this threefold purpose of a liberal education, Guilford College has a group of courses in language and mathematics which is required of all students in their freshman and sophomore years. Eighteen semester hours are included in this group, but more are required if the student can not pass a standard test of his skill in the use of these tools. The training of a student in the use of scientific technique is a task assigned to the department in which he majors.

To guide a student in the interpretation and understanding of the world in which he lives and the development of a philosophy of life, Guilford offers a series of courses running through the entire four years. These begin with a survey of the natural sciences, which leads to an understanding of the modern scientific conception of the material universe. These courses are followed

by a study of psychology, the adjustment of the individual to society, and the form and history of social organization. They are accompanied in the sophomore and junior years by a study of world literature and the fine arts. All these lead up to a senior course on philosophy and religion presented on the basis of a study of the biographies of the great thinkers and religious leaders of all times. These courses include thirty-six semester hours of carefully planned progressive work.

This leaves sixty-six hours, out of the 120 required for graduation, to be devoted to the major field of study and courses related to that field. This work begins in the freshman year and is carefully planned with each individual student by the head of the department in which the student is majoring.

Eight semester hours in physical education are required in addition to the one hundred and twenty in academic subjects.

In order to give continuity and progressive development to our study of the achievements of mankind, which leads up to a philosophy of life, a series of syllabi have been prepared through the cooperation of members of the faculty from various departments participating in this series of courses. It is our purpose also to prepare a syllabus setting forth in a general way the requirements for a major in each field of knowledge in which a major is offered. With the completion of these syllabi it will be possible to release students who have initiative and ability from the usual class and course-taking method and to allow them to pursue their studies as rapidly and independently as possible, their final achievements to be tested by comprehensive examinations.

It will be observed that this curriculum and the methods of administering it give unity and continuity to the whole four years of the liberal arts education. It is at variance with the wide-spread custom of disrupting the four years of college work into junior and senior divisions. It is at variance with the idea that one can acquire a complete cultural training by the end of the sophomore year and should then lay aside all cultural development to specialize. It rather suggests that cultural education is a continuous process which is to be pursued throughout one's life. It is at variance with the idea that specialization should be

postponed until the junior and senior years of college. It encourages the early entrance of the student into some special field of study and provides a longer series of courses which lead up to the mastery of this field. These are some of the ideas and methods involved in the Guilford College definition of the liberal arts education.—*Raymond Binford, President of Guilford College.*

THE SERVICE OF NEBRASKA CENTRAL COLLEGE TO
NEBRASKA YEARLY MEETING

The service which has been rendered by Nebraska Central College in this section of the Middle West cannot be described on a single page nor can it be reduced, in fact, to paper and ink. Like the service which has been rendered by all of our church colleges, it has been expressed through lives—the transformed lives of young men and young women. And life and love cannot be reduced to writing—these must express themselves in turn through other lives.

Friends, or Quakers as they are better known, came out from Iowa, Indiana and New York State during the '70s to the windswept plains of Nebraska. Many of them took up homesteads, built simple homes and meeting-houses, reared their families and conquered almost insurmountable obstacles with the true spirit of the pioneers. Herbert J. Mott was one of those early ministers who came West and who was possessed with the true home-missionary spirit. He sought out communities where the message of Christ was sorely needed, preached in schoolhouses, organized groups of people into Friends Meetings and inspired many of them to erect simple meeting-houses. But he also realized the need for Christian education—for an institution that could train workers to bring the message of love to those groups of people already organized and to those yet in need of Christ's message. After some very wonderful experiences when the presence of God was clearly felt, that little group of Friends came into the possession of a college building and campus and the doors of Nebraska Central College were opened in September, 1899. Since that time, or for thirty-four consecutive years, this college has served the cause of Christian education and extended a helping hand to hundreds of young men and women of Nebraska,

Colorado and South Dakota. More than one thousand young people have been enrolled as students of the academy or college, most of them coming from these three states, the territory included within "Nebraska Yearly Meeting." The college has served as the training-center of the Yearly Meeting although its helpful ministration has reached far out into the church at large, into various states, outside its own denomination and beyond the confines of our nation. Ministers, missionaries, teachers, homemakers, farmers, business and professional men, secretaries and social workers—all these have gone out from the halls of this Quaker college into various sections of our country. Communities have been awakened and inspired to better things because of the presence of those who have been students of this college.

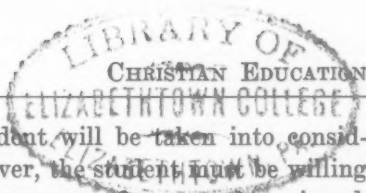
It would be interesting to tell of some of the young people whose lives have been transformed and trained through the service of this college. One of these was a young man who had been deprived of educational advantages as a boy and who came to this college where he received not only his academic training, but too, in spite of great difficulties completed his college course. He was called to the ministry and later became the General Superintendent of the Yearly Meeting, serving for a number of years in this capacity. Throughout the years a large number of those serving as officers and members of important committees of the Yearly Meeting have been graduates or former students of this college. Nebraska Central College has been, and is, a vital factor in the work of Friends in this section of the Middle West.—*C. W. Carrell, President of Nebraska Central College.*

PENN COLLEGE STUDENT SELF-HELP PLAN

In order to aid young men and women of character and ability who because of limited means would be denied college education, Penn College offers the Self-Help Plan. This plan does not undertake to give to the students an industrial or mechanical training nor is its acceptance required of any one. Rather, it promises to all applicants who are accepted, a certain amount of work to help pay the expenses of a liberal arts college course.

The types of work available vary a great deal and assignments to tasks will be in the hands of a committee. The aptitude and

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experience of the individual student will be taken into consideration as far as possible. However, the student must be willing to undertake heartily the performance of any task assigned. All labor connected with the operation of the plant except teaching and skilled labor will be performed by students under proper supervision. This will include janitor work, work in the heating plant, dining room and kitchen, telephone switchboard, stenographic work, assistance to instructors, publicity program, work in the college printing shop, book store, museum, care of athletic grounds, care of the campus, repairs, upkeep, etc. Land owned by the college will be used to produce fruits and vegetables for the college dining room. Dairy products, eggs and meat will be produced on the college farm. A cannery, laundry and print shop will be operated by student labor.

Penn College is anxious that the Self-Help Plan shall aid those who give promise of making the most useful citizens. Character, scholarship, ambition and determination with ability to pay the minimum expenses (\$225.00), will be considered in the application.

The college has been operating this year on the Self-Help Plan. The experiment has been so successful and the details of the plan have been so well organized that the administration will enter upon the Self-Help Plan with a good degree of confidence in its success next year.—*H. Clark Bedford, President of Penn College.*

FACTS AND FIGURES ON FRESHMEN

Data are drawn from a survey of eight Friends colleges—Earlham, Friends University, Guilford, Nebraska Central, Pacific, Penn, Whittier and Wilmington. For comparison eight other church-related colleges were studied: Rollins, Hillsdale, Franklin, Elon, Washington, Beloit, Marietta and Parsons. Freshmen of Haverford and Swarthmore, colleges under Quaker auspices, were studied also. The study covers the year 1930-31.

Source of Freshmen—How far from home are the freshmen in the Friends colleges? Within the circle of the eight Friends colleges included in this study, Whittier is the cosmopolite. More than half of her freshmen, 1930-31, are from outside of

California. Twenty-eight states and three foreign countries are represented. Earlham with nearly two-fifths of her class from others states, is second. A comparison of the eight with the two other Friends colleges reveals Swarthmore first of all in attracting students from a distance. Almost two-thirds of her freshmen come from outside Pennsylvania. Haverford is a twin to Whittier. Without the Friends circle, Beloit has more than two-thirds other-state freshmen. Rollins with only 18 freshmen from Florida and 136 from twenty-nine states and three foreign countries, takes first place in the game of cosmopolitanism.

College Parents—Of the eight Friends group, Earlham is first in the number of college parents. Thirty-six fathers and 28 mothers are college graduates. Whittier is second with 24 fathers and 19 mothers. Outside of this group Swarthmore is first of all the Friends colleges, with 100 fathers and 70 mothers who are graduates. Fifty-one of the Swarthmore freshmen report both parents as graduating from college. Haverford has 49 fathers and 19 mothers who are graduates. Rollins has 32 fathers and 15 mothers, graduates, and Beloit 34 fathers and 11 mothers.

Languages—Asked, Do you speak a foreign language?, 19 Penn freshmen report that they speak some language other than English. Earlham is second, with 14, Guilford third with 13. In the "outside" Friends group Swarthmore lists 39 and Haverford 27. Of the comparison group, Rollins is first with 42 freshmen who report that they speak a foreign language, Beloit is second with 39 and Hillsdale third with 19.

Travel—Whittier is first in travel. One hundred and seventeen visits to foreign countries are listed. Earlham is second with 60, and Friends University third with 14. Outside of the eight group, but still Friends, Swarthmore is first with 125 visits to foreign lands and Haverford second with 50. Rollins lists 120, and Beloit 92. In all, 246 foreign visits are listed by the freshmen of the eight Friends colleges, 175 by the two comparison Friends, and 364 by the outside colleges.

Church—Earlham reports the greatest number of freshmen having church connections before entering college, and also the greatest number maintaining membership while in college.

Friends University is next in numbers before entrance. Whittier and Wilmington are almost ties, with Whittier leading all three in the numbers continuing church relations in college. Guilford and Penn are almost equal in church membership before and after college entrance. In the eight Friends group, about three-fifths of all freshmen continue church relationship while in college. Swarthmore and Haverford freshmen report a large church membership before entrance, but less than half continue it while in college. Outside of Friends, Beloit has the largest number before and after college entrance. Rollins is second in membership before college with about half continuing membership. Almost two-thirds of the comparison group maintain church membership in college.

FRIENDS COLLEGES IN WHO'S WHO IN AMERICA

Among the twenty institutions of higher learning of the United States which ranked highest in the study made some years ago on the basis of the proportionate number of their living graduates in *Who's Who in America*, both Haverford and Earlham Colleges appeared. Earlham and Marietta Colleges were the only coeducational institutions in this list. In view of the fact that most of the names in *Who's Who in America* are of men, the coeducational institutions are placed at a distinct disadvantage when it comes to rating them.

When it comes to the rating of the educational institutions of the country on the basis of the actual number of names of graduates during the years 1900 to 1917—a test which seems to indicate perhaps to some extent the vitality of the colleges during the twentieth century—Earlham College and Albion College tie for the fifth place. The colleges which ranked from first to fourth place are coeducational institutions much larger than these, some of them many times larger. On the basis of the number of names in *Who's Who in America* in proportion to the number of graduates since 1900, Earlham and Albion would take the first and second places among the colleges of the United States.

HOW FOREIGN MISSIONARIES ARE CHOSEN

RUTH E. ANDERSON

More than a "call" to missionary service and a zeal for saving souls are required as passports to the foreign field today. High standards of training, ability, and personality are demanded and the most modern personnel technique is employed in the selection of missionaries.

An important part of the personnel program is the endeavor to ascertain the qualities and abilities most essential for success on the foreign field through a study of the things a missionary actually has to do—to make, in short, a job analysis. This work has been undertaken by a group under the initiative of various mission boards and a committee of the Committee of Reference and Counsel of the Foreign Mission Conference. The project is described by Owen Pence in a recent issue of *Far Horizons*.^{*} This group, however, believed that another phase of the problem should also be approached immediately and set about securing evidence from literature, from the pronouncements of missionary bodies, and from the opinions of national leaders as to the requirements of missionary service. From this material a list of several hundred items was drawn off, subsequently reduced to seventy-four, and submitted to the administrators of seven mission boards, candidate secretaries, and more than a hundred missionaries home on furlough. They were asked to rate these traits, abilities and qualities on a scale of A—indispensable; B—very desirable; C—good to have; D—omit altogether. The five scoring highest were: intelligent understanding of the Christian message, deep spiritual life, faith, cooperation, and conviction of the value of Christian principles. However, as the author of the article points out, any opinion based on these ratings is far from final and accurate. It needs to be supplemented by data as to the relative success of missionaries with and without such qualifications, together with a study of the actual functions which missionaries now perform.

^{*} "The Credentials of the Present Day Missionary." Owen Pence. *Far Horizons*, Dec. 1932-Jan. 1933.

Pending the results of these studies the mission boards are seeking to improve their personnel technique in accordance with the most modern methods. The Board of Foreign Missions of the Presbyterian Church, U. S. A. has supplied an exceptionally complete description of its procedure in selecting missionaries.

The Personal Information Blank, which is sent to all prospective candidates, is a formidable document. It calls for detailed facts with respect to personal and family background, personal habits, financial status, education, extra-curricular activities, religious life, missionary appointment, work experience, and experience in "general" skills—a list including such items as "leading worship service," "conducting a survey," "using a typewriter and carpenter's tools." At least six references must be named.

If nothing in this record eliminates the candidate he receives a formal application blank. This constitutes a very searching examination of his religious life, his beliefs, and his attitudes toward social questions related to missionary work. For example, the applicant is asked to tell what the Bible, the Church, and Jesus Christ mean to him. He is questioned as to what he considers the proper attitude of the Christian missionary toward the nationalistic aspirations of the people and as to his opinion on the relative superiority of particular races. He is required to write a brief biographical sketch, in it describing his Christian experience and religious development, stating his motives in seeking missionary appointment and the content of his Christian message.

A comprehensive health report by the candidate accompanied by a physician's report is another important record which must be filed with the Board.

The applicant is interviewed at least once by the candidate secretary, and when possible, a number of conferences are held. He is rated on appearance, effectiveness in conversation, presence, personal appeal and emotional control.

Then the candidate's complete record, including the documents he has filed, the reports from his references and his physician, together with the candidate secretary's report, is reviewed by four secretaries of the mission board and a committee of eight.

On the basis of their recommendations, appointment is made or refused.

At the annual June conference Presbyterian missionaries and those of the cooperating mission boards who have been newly appointed and re-appointed to the foreign field receive further preparation for their tasks. Several days are devoted to lectures, inspirational addresses and counsel. During the conference the missionaries are required to take certain tests which, however, do not affect their appointment. The tests given are for mental alertness, emotional stability, interest, social adjustability, self-sufficiency and dominance, and have been selected on the assumption that the qualities measured constitute important factors in missionary success. These tests are at present an experiment. Should the results over a period of years show a high correlation with missionary achievement, they will prove of immense value in the selection of missionaries.

After the missionary is on the field his work is followed closely by the home office. Near the close of the first and second terms of service a pre-furlough questionnaire is submitted to the missionary's co-workers and superiors, looking toward his return and future adjustments, his continued growth, intellectual and spiritual power and effectiveness, and the planning of furlough study. The topics cover such items as personal appearance, personality, intellectual qualities, ability to adjust to new conditions, teamwork qualities, efficiency in service, home life, the opinion of national Christians, etc. The judgments secured are checked with the candidate's original papers. These documents in use for several years by one mission and used generally in all missions this past year are proving of real value in the refinement and perfection of the personnel technique.

The Presbyterian Board has set a high standard for its missionaries. It is recruiting superior men and women as ambassadors of Jesus Christ.

ANOTHER VIEW OF THE CHURCH COLLEGE

PEYTON JACOB

Dean of the School of Education, Mercer University

The objective of the church in maintaining educational institutions is the same as it is in any other phase of denominational activity. It is the same as it is in sending missionaries to the foreign field, supporting pastors, maintaining Sunday schools, organizing conventions. The one and only justification for any of these things is *to enthrone Jesus Christ in the hearts and institutions of men*. Every activity that contributes to this end directly, or that makes a contribution as a necessary indirect means, is justified, and nothing else is. This objective justifies and glorifies the most purely material of agencies—such as buying a missionary's ticket to the foreign field, raising money for a school library, etc.,—if they be means necessary to this objective; and it excludes the most idealistic of activities, such as furnishing opportunity for personal culture, if this culture is to be used for purely personal ends.

Christian higher education in America has operated under three different philosophies. The first was the church-leadership conception. The idea was that the church should maintain schools for the training of ministers, missionaries and other religious workers. Mercer, like most of our denominational colleges, had its origin in this primary purpose.

A second philosophy, which gradually succeeded and overshadowed, but without displacing the first, was the social leadership conception which looked toward the training of leaders for state as well as for church. This conception evolved easily and naturally from the first for one significant reason: the basic preparation for leadership in the wider affairs of state and society is identical with that needed for church leadership. A large understanding and appreciation of social values and institutions, aside from the relatively minor amount of technique peculiar to each profession, constitute the essentials needed alike by minister, jurist, editor, educator, statesman and lawyer. In short, it is a properly conceived arts college program.

The third philosophy, under which most church schools now operate, represents a purpose radically different from both of the older conceptions. It is one into which we have simply drifted, through the accidents of historic development, and may be called the modified-convent idea applied to higher education. Its controlling principle is not merely that of training a few choice spirits dedicated to the lives of service, but also that of giving secular education to all children of the churches, the distinguishing feature being the religious atmosphere rather than a fundamentally different objective. . . .

It is not the function of the church to train men in the technique of building railroads, developing irrigation projects or constructing power plants. Its business is to make clear their social functions. It is not primarily the business of the church to train men to win cases in court, or to sit as judges, but rather to give them an insight into social values which should be conserved through such service.

It is not the purpose of the Christian college to train men to manage manufacturing plants, to direct business organizations, to keep accounts, or to overcome sales resistance. Its controlling purpose must be the development of understanding and appreciation of the social order in which these activities are to be carried on.

MEETING OF THE COLLEGE DEPARTMENT

The College Department of the Council met at Cincinnati on May 12 at which time there was an all day consideration of problems of especial interest, among them being significant findings of the Brethren College Survey, the topic, "Are the Colleges Side-Stepping Religion?," the program of the next Annual Meeting, religious retreats for Council members and college faculties, the Day of Prayer and College Day, mergers and federations.

Dr. William F. Quillian of the Methodist Episcopal Church, South, was elected Chairman of the College Department and Dr. John E. Bradford of the United Presbyterian Church, was elected Secretary.

The Annual Meeting of the Council and allied organizations will be held in St. Louis the week of January 15, 1934. The Council will convene Monday evening and continue in session through Tuesday. Tuesday evening there will be a joint meeting of the Council and the Liberal Arts College Movement. Wednesday will be reserved for meetings of the church college associations, and the Association of American Colleges will hold three sessions on Thursday and one Friday.

It was voted that the program of the Local Citizens' Councils for Constructive Economy be recommended to the affiliated colleges for their consideration.

Attention was called to the data concerning the colleges of the Church of the Brethren reported in the April issue of CHRISTIAN EDUCATION and to data on the Friends colleges to appear in the June issue; also to the colleges reporting actual affiliation in the May BULLETIN of the Association of American Colleges.

The Executive Secretary of the Council was asked to continue and complete the study of the effectiveness of the product of our church-related colleges, and also investigate the importance attached to vital experience in religion in the methods of selecting faculty members.

Dr. Quillian was asked to collaborate with President Tulloss in possible contacts between the College Committee and the Liberal Arts College Movement.

Complimentary copies of recent books issued by allied organizations—**COMPREHENSIVE EXAMINATIONS IN AMERICAN COLLEGES**, by Edward S. Jones, **ARCHITECTURAL PLANNING OF THE AMERICAN COLLEGE**, by J. Fredrick Larson and Archie M. Palmer and **MORE AND BETTER WILLS**, edited by Alfred Wm. Anthony, have been sent to all the constituent Boards of the Council that have requested them.

A COLLEGE PRESIDENT'S MESSAGE TO WEST VIRGINIA'S ANNUAL STATE MINISTER'S CONFERENCE

S. ORESTES BOND

President of Salem College

It is fitting that the officials of a State Ministers' Conference should call into counsel representatives from the Christian colleges of the state. The goals of the two are probably not different. Their attacks upon these problems are necessarily from different angles. A Christian citizenry is the nation's chief need today.

Thirty years ago agricultural, industrial, and economic efficiency became a major goal of the state institutions of higher learning. Their work has been well done. We can today produce more of every good thing than the world at present uses. In a desire for the production of things, the type of individual was made secondary. What the world needs now is a return to the emphasis of a satisfactory manhood and womanhood for the individual. The Christian colleges are at present trying hard to meet this need. They are working hand in hand with the ministry of the evangelical world to this supreme purpose.

The problem of church and school is to so teach that sharing shall take the place of selfish hoarding. The teachers who represent West Virginia's Christian colleges have already shown a high degree of unselfish devotion to the cause.

A common meeting and a common fellowship, such as this occasion provides, should do much to encourage both sectors of an army which fights ignorance and wrong-doing in all life, whether young or old.

THE DENISON RETREAT

FORBES B. WILEY
Department of Mathematics

The spirit and purpose of the founders of Denison University stamped the institution as a Christian college. The hundred years, and more, since their time have brought many innovations to all of the colleges of our country. Denison stands as no exception to this rule. In spite of these changes, however, some things have endured. The years have shown that there is something about the early spirit that will not be cast aside. This is witnessed by the fact that the motto chosen to be chiseled upon the gate erected to commemorate the completion of the first hundred years and to usher in the beginning of the second, reads

DENISON UNIVERSITY A CHRISTIAN COLLEGE OF LIBERAL ARTS

It is not surprising, then, that all concerned indorsed a suggestion made by one of the friends of the College that there be a week-end faculty conference on the character and function of a Christian college, in the light of the day in which we now live. This conference was held on February 4 and 5. Certain features involved are worthy of consideration.

The conference partook of the nature of a "retreat." The place of meeting was about fifty miles from the campus, Magnetic Springs, a small community with excellent hotel accommodations for all features of such a gathering. Details were so planned that each member was assigned in advance a definite task. This helped to develop an atmosphere of growing anticipation and resulted in bringing voluntarily to the conference all but six of the seventy-two eligible to attend. Illness and unavoidable conflicts accounted for these six. The College met half of the expense of each individual. No one was brought in from the outside to "talk from above;" no one had any preconceived idea to put across; there was no groove that must be followed; all from the youngest instructor to the three invited guests and the president were on the same basis.

The topics discussed at the three sessions on Saturday and the one on Sunday were, respectively: The faculty examines itself, its responsibility and the curriculum; church relationships,

chapel, religious organizations; honor, honesty, scholastic attitudes; athletics, tone of conversation and life among the students. All were considered in the light of the question of how bring practice at Denison more closely into harmony with ideals. At each session the topic to be considered was introduced briefly by two faculty members. The group then broke into four equal parts, membership previously assigned, and spent an hour or more in discussion in which all participated. The group chairmen were selected in advance not for being specialists but for their ability as discussion leaders. Each new session of the conference opened with five-minute reports from the four discussion group leaders of the previous session. It is interesting to note that none of the discussions were throttled by dogmas, dissipated by trivialities, or cornered by pet theories. The only motion passed by the conference came at the end and asked the President to appoint a continuation committee that the values obtained might be conserved.

What were those values? They might be classified under two heads: the intangible and the tangible. Intangible ones came from living together under one roof for two days and striving in closest cooperation to clarify an ideal. The more tangible ones found expression in the determination of the faculty to set themselves seriously and immediately to the task of making practice on the campus more in harmony with those ideals. The continuation committee has begun to function and is securing the cooperation of the students and the village pastors. Thus, as was mentioned early in the conference and as was stressed by President Shaw in the closing word, the faculty is accepting as a challenge the motto on the gate.

THE CHURCH AND THE COLLEGE

HARRY T. STOCK

An unusually stimulating and helpful conference of New England student pastors and others was held at Phillips Brooks House, Cambridge, Mass., May 1 and 2 for consideration of "The Church Approach in College Communities." The conference came about as a result of discussion by a group of church workers in the Boston area, with the cooperation of the Hazen Foundation. Forty men were present from Maine, New Hampshire, Vermont, Massachusetts and Connecticut—pastors of churches in college and university centers, full-time university pastors and chaplains.

Dr. Henry P. Van Dusen of Union Theological Seminary discussed the main theme comprehensively on Monday afternoon, giving an exceptionally clear analysis of the relation of the church, the Christian Association and the college to the religious life of students, and outlining essential elements to be included in a total religious program. Mr. Yarrow of the Hazen Foundation and Dean Sperry of Harvard spoke at dinner. At the evening session addresses were made by Messrs. Sidney Lovett, Chaplain of Yale University, on "Preaching to Students," by Leslie Glenn, pastor of Christ Church, Cambridge, on "The Students and Worship," and by Edwin J. Lacount, pastor of Epworth Methodist Episcopal Church, Cambridge on "An Organized Program of Student Activities," followed by discussion.

Tuesday morning, President Kenneth C. M. Sills of Bowdoin College opened a discussion of "The Function of the College in the Development of the Religious Life of Students."

The Committee on Summary and Findings, consisting of Messrs. Sidney Lovett, Harold Metzner, Malcolm Taylor, Thomas Billings and Norman Goehring, brought in the following report, which was unanimously adopted:

While recognizing the value of the college chapel and Christian Association in the religious life and education of students, we believe that the ministry of the church in its organized denominational expression is essential to the

maintenance of the Christian loyalty of the student and his nurture in a normal and unbroken Christian experience.

We believe that the ministry of worship and pastoral care are as important in the religious nurture of students as the ministry of preaching.

We believe that the churches in their national or regional organization should provide if possible, that ministers qualified to meet the religious needs of students be placed in college communities and that the financial aid of such parishes when necessary to secure good men, should be a part of the program of the church.

We believe that there is a large and inviting field of interdenominational cooperation in college work and we endorse the movement towards this sense of unity, of which this conference is a tangible expression. It is our hope that this growing sense of intercommunion fellowship may enable the church to take its rightful place, together with the Christian Association and the college chapel in an inclusive Christian Student Movement, beginning in local communities and with growing significance to the New England area. As a definite move in this direction, attention is called to the program for a united Christian student movement, recently adopted by the Student Work Council of Greater Boston. Also the appointment of a continuation committee of this conference is suggested to facilitate this or similar action, with either local or regional significance.

THE PRESENT PROGRAM OF THE UNIVERSITY DEPARTMENT

RAYMOND H. LEACH

Some of the points which are being stressed by the University Department at this time are:

State Teachers College Study—An examination is being made of the catalogues of the 144 State Teachers Colleges in the United States. Information is being gathered concerning the catalogue statements as to religious agencies, religious influences, courses in the field of religious education, etc.

Foreign Students—The Laymen's Foreign Missions Report brings to the attention of the church its important relation to the 10,000 students from other lands enrolled in our educational institutions. Many of these students have a missionary background, but, whether this be true or not, this group represents to the church a responsibility and a challenge. The University Secretary is cooperating with other agencies in working out a policy and program which may be used to advantage by our university pastors and church workers in contacting this important group.

Summer Conferences—A comparative study is being made of the program, technique, leadership, method, etc., of summer conferences as conducted by the various denominations, Christian Associations and other organizations engaged in this project.

Religious Publicity Council—This Council is composed of publicity men of the various denominations in the vicinity of New York and is interested in such matters as motion pictures and radio broadcasting, especially with reference to the religious freedom of the air and how to provide for such freedom in broadcasting. The major emphasis at present is church publicity in time of depression. Correspondence courses for pastors have been prepared on such topics as church publicity fundamentals, types of church publicity, church publicity planning, promotion of church publicity, church publicity preparation and applying publicity principles. The Secretary of the University Department is a member of the Religious Publicity Council and will be

glad to see that university pastors and church workers with students receive whatever material they feel will be helpful.

Race Relations—The settling of race problems is in the hands of youth who seem increasingly anxious to free themselves from prejudices. The Federal Council Committee on Race Relations arranges a program for Race Relations Sunday each year. The Secretary of the University Department sits in with this planning committee and has been asked to prepare material for a pamphlet designed particularly for the use of college and university student groups in setting up a Race Relations Sunday program for the coming year.

Summer Courses in Religious Education—Union Theological Seminary, Chicago Theological Seminary and the Presbyterian Theological Seminary of Chicago are offering summer courses of especial interest to university pastors, Association secretaries, deans and faculty people working in the religious field with students. The Secretary of the University Department is helping to get information regarding these courses particularly to the university pastor group.

Religious Emphasis Week—All possible information regarding Religious Emphasis Week activities at a number of colleges and universities is being collected and will be used by the University Committee in planning for the observance of such a week at a greater number of university centers. It might be suggested that the Day of Prayer be observed during Religious Emphasis Week.

Campus Cooperative Enterprises—Material is being gathered by the University Secretary regarding cooperative efforts of several denominations particularly at state university centers.

Enlisting Interest of Home Pastors—Home pastors could make a greater contribution to the success of a student program if they could be interested in cooperating with the student pastor at the institution to which their young people go. Some publicity is to be given this and other matters in denominational papers before autumn.

Conference of Church Workers—Plans are being made for the meeting of the Conference of Church Workers Triennial which it is hoped will be held at St. Louis, in January, 1934, at the

same time the Council of Church Boards of Education, the Association of American Colleges and the Liberal Arts College Movement are holding their annual meetings. This will be the first time in many years that the Triennial will be meeting with these other groups.

Financing Student Work—Material is being prepared with reference to suggestions for financing student work which it is hoped will prove helpful to those who are increasingly responsible for this part of the program. Correspondence with the University Secretary is invited.

It is the aim and desire of the Secretary of the University Department to be of the greatest possible service and to have our office a clearing house for all matters pertaining to religious activities in tax-supported institutions. Information is available regarding program items, methods and courses in religious education, cooperative efforts, deputations, religious drama, etc., etc. Suggestions can be made as to the sources from which material may be obtained.

The Secretary of the University Department is at all times attempting to discover conditions of larger practical unity in all centers and to promote understanding as to opportunities and necessary limitations of interdenominational activity.

THE SOUTHERN BAPTIST DEPARTMENT OF STUDENT WORK

FRANK H. LEAVELL, Secretary

Through the past year progress in the Department of Student Work has been impressive, for which we are grateful to God for His obvious favor and to the Baptist Sunday School Board for its safe and sane direction.

Southern Baptists have raised their banner and have sounded a call to the student element of their constituency. This call is to the students' unswerving devotion to life's highest privileges. The call has been to spiritual realization in college life; to fidelity to the Christian faith; to devotion and loyalty to the precepts of the denomination; and to the preeminence of the local church. This call to the students has been uncompromisingly spiritual and frankly denominational. The response by the students has been not merely gratifying but it has been unprecedented. On the local campuses of the Baptist, privately endowed, and tax supported schools, in the statewide activities, and in the Southwide projects, the students have responded heartily. Not only have they responded in greater numbers than ever before, but a decidedly more gratifying phase of the response is the fact that those enlisting represent both intellectually and spiritually the highest type of Christian scholarship of the campuses of the South. To these students throughout the South we pause to pay grateful tribute for their faithfulness and their efficiency in Christian service. Along with them we hasten to recognize the Baptist pastors in college centers, college administrators, and denominational representatives from Maryland to Arizona over which territory our work now extends.

PRINCIPLES GOVERNING STUDENT WORK

Throughout the ten years during which we have promoted a program of distinctly student activity there have been three outstanding principles governing our activity. We have made an appeal to the college students of the South to give their best to the cause of Christ. They have responded with their best. The best have given their best. The results have been most gratify-

ing. These three main principles are: *First*, To take the students themselves into the activity and make it their own movement. To do this it has not been necessary to surrender the leadership. There has been mutual accord in all things. Students have been taken into council on every project. Students have presided over every general meeting. Students have helped produce the literature. Students have helped establish the goals, standards and ideals. It has been, and is now, a student movement. *Second*, To offer the students nothing but the best. In this matter we have won the following of the best element of the Baptist students of the South. Whether it be speakers for their meetings, or leaders, or paper upon which the messages were printed, or a choice between one or two colors of ink, we have given them the best. If necessary give them less, but give them the best. *Third*, To uncompromisingly hold up the eternal verities of God's Word. There has been no substitute for the essence of religion, and that upon the highest planes of spiritual emphasis.

OUR APPROACH TO THE CAMPUS

Throughout the full range of our work on a local campus our universal approach is through the now accepted book of The Baptist Student Union Methods. This book is the basis for the methods used on all campuses. For the study of this text, and upon a satisfactory completion of a written test, an attractive diploma is awarded. In addition to this feature it is our invariable custom to work in cooperation with the administration officers of Baptist schools and with the local Baptist pastor in all college centers. With the favor of the administration officers and the local pastor we then proceed with the work for and with the students themselves.

Our effort is to coordinate all of the Baptist organizations that are functioning on the campus, to strengthen the work of each unit organization and to unify the entire Baptist activity of the campus in one campus program of religious work in and through a B.S.U. Council representing all of the varying phases of the work.

PERSONNEL OF STUDENT SECRETARIES

As the work of Southern Baptists among college students of the South proceeds from year to year, one preeminent need,

above all others, stands out in bold relief against the background of our activities. That need is for the full-time student religious secretary to promote the religious life of the Baptist students. Wherever full-time secretaries have been employed, whether full-time on a local campus or for statewide activity, the student work has gone forward with marked progress. The preeminent need alike upon the campuses of Baptist and tax-supported schools is the full-time efficient secretary, or spiritual advisor. The unique work of such a secretary is to study the religious needs and spiritual capacity of every Baptist student in the school, and then bring into the life of each student those impressions and experiences which will cause him to develop the maximum of his capacity. Along with other departments, we have suffered some loss in number of such full-time secretaries, but at the same time there has been an increase of part-time workers.

B. S. U. SUMMER ACTIVITIES

The opportunity for student religious work during the summer months is twofold. *First*, the campuses of many of our schools are crowded with summer students. It is our effort to organize and maintain the B.S.U. work on every possible campus. When summer school students are enlisted in B.S.U. activity it has the wholesome effect of linking the students up with the local church, and also sends back for the coming year, into the colleges and high schools, teachers and workers who have become familiar with B.S.U. technique. This is especially helpful in that it acquaints the high school students with the denominational program of religious activity which will be awaiting them upon their advent into college. The *second* phase of the summer work is the teaching and demonstration of B.S.U. methods in the various summer assemblies, encampments, and conventions throughout the territory of the Southern Baptist Convention. To the secretaries and leaders of the Sunday-school, the B.Y.P.U., and the W.M.U. who promote these summer gatherings, we express gratitude for their cooperation.

A new development in summer work by college students started last summer in the State of Mississippi and has attracted Southwide attention, giving promise of tremendous usefulness.

The Baptist students of Mississippi, under the inspiring leadership of Miss Irene Ward, the secretary at Mississippi State College for Women at Columbus, and the State B.S.U. president, W. O. Vaught, Jr., of Mississippi College, were organized for visiting the Baptist churches of the state. The purpose of the visit was to stress the denominational program and to urge Baptists to greater loyalty to their church and denominational co-operation. The summer visitations without cost to the State Mission Board, reached the surprising number of 1,200 of the 1,600 churches in the state. Dr. R. B. Gunter, the State Mission Secretary, and other state Baptist leaders have expressed profound appreciation of this effort and have shown that the voluntary work of these students has had a telling effect on the work of the state.

FEATURES OF THE YEARLY PROGRAM

Beside the annual conventions, conferences, and other features discussed elsewhere in this report, special attention should be given to the promotion of a number of annual events on the local campuses. The emphasis of these days and occasions is of such vital importance to students, that with a varied program, they are featured, stressed, and promoted each year throughout the entire territory of Southern Baptists.

Church Relationship Day.—Near the opening of the fall term of school throughout the South, local pastors, college administrators, and college students join in co-operative effort to urge students to join the local church where they are to attend college and to live throughout the school year a loyal, faithful, and efficient church member. Surveys and statistics prove that the kind of church life that the student lives while in college will largely determine his attitude toward the church through the remainder of his life. College students are no longer children. Their ability to appreciate the privileges, duties, and responsibilities of church life justify the insistence that they join the local church and prove themselves worthy and loyal as church members. This emphasis has won its way throughout the South. Hundreds, and even thousands, of students are now taking their church letters

to the college center, thus refusing to live the life of a church-tramp which often tends to make them spiritual derelicts.

Student Night at Christmas.—No annual event in our program has proved more popular, nor more universally utilized, than Student Night at Christmas time on the last Sunday night of the year. A program is mailed to all pastors giving their full time to one church, and to others upon request. Many churches throughout the South have made this an annual event. Pastors declare its benefit. Students rejoice in the participation. Adult church members enjoy the observance and delight in the recognition and utilization by the church of the students who are at home.

Student Evangelistic Week.—From year to year a program is suggested for a week of intensive work in the field of personal soul-winning. Not all, but a great number of local B.S.U. organizations promote this week's emphasis. The suggestion is not for an evangelistic meeting. Rather it is for personal work by the individual with another individual. Frequently as preparation for this week, a book on soul-winning is studied. The activity of those doing personal work in winning souls is not limited to the local campus. It is extended to the village, or city, or country within reach of the campus. In some cases effective work has been done through correspondence and prayer. Annual reports show a vital interest on many campuses in this experience of the Christian life.

Vocational Emphasis Week.—This emphasis in April of each year seeks to help the student at a very needful time of his life. Our effort is twofold. First, to show the student the need and the necessity for studying, and for making his own decision as to that life work for which he is intended and best endowed. All student workers agree that this is one of the most vital needs of students of the undergraduate years. Time and energy, life itself, are all wasted and dissipated by aimless, purposeless drifting through the years of college with no proper motivation of studies and work. Second, our efforts is to show

the student that his life is divinely planned and that he should seek to find his life work through finding God's will for his life. The stewardship of life is the basic principle upon which the student is led to make the decision.

PRESENT-DAY STUDENT EMPHASIS

We are witnessing throughout America a number of interesting experimental approaches by the various denominations, as well as by interdenominational agencies, to the task of reaching and developing the college students. It is significant that all denominations are now giving special directed emphasis to the development of the student life. At the same time other agencies are seeking to make their contribution to the same end. In some sections we witness the "School of Religion" at the state university. There may be in the "School of Religion" a number of chairs, variously supported by the denominations, but altogether constituting optional courses with special religious emphasis. Southern Baptists have not entered this field. Another experiment is the building of a student center adjacent to the tax-supported campus. In this building the various denominations have headquarters for the student advisors. Each denomination promotes its own program of activity, using the central building for this purpose. It is cooperative but not union activity. Southern Baptists have not joined in this effort. Strictly interdenominational religious activity is now promoted on many campuses as has been the case for the past several decades.

The Southern Baptist approach to the student task is slightly different from any of the above. Our effort is to approach the student on the basis of his relationship to his denomination and his membership in a local church. Preference is always given to activity within the church. The philosophy of the entire endeavor is to afford the student such a program of religious activity that through his years of college life he will live the life of a normal, efficient and effective Christian and church member, just as he should do through the remainder of his life. The various phases and technique of B.S.U. work are consistent with this philosophy. The student responds to the appeal. The col-

lege administrator welcomes the emphasis. The pastors of the churches, both at college centers and away, recognize the wisdom of this emphasis. The denomination at large delights in the progress which is being made toward a better church life of the most privileged and most capable of our youth, that is, those who are away from home and the home church attending institutions of higher learning.

MORAL OBLIGATION OF EDUCATED MEN*

WILLIAM CHALMERS COVERT

True education does not desocialize man. It starts the opposite reaction. Certainly the processes of true education do not disillusion a man's religious faith if he had any to start with. On the other hand, the things that come into a man's life through contacts with the personalities, the facts, the principles of a true education make him a citizen of broader, truer sympathies and give to his religious life and spiritual concepts more satisfying foundations than he ever had. The processes of education, the laboratories and libraries and classroom experiences do not work havoc with men's faith or religious life. There are fathers and mothers that think they do. There are always other reasons. . . . Things happen unfavorably because men do not have glowing in their hearts the thing we call moral passion and spiritual idealism, a sense of oughtness. How does an educated man set up in his life this fusing center of spiritual devotion, what is it in him that enables his educational experience to bring to his religious life a new reality, not a disillusionment, moral power and religious leadership to his generation, not indifference and self-complacency, giving direction and fine control to his intellectual and spiritual powers and unselfish outgo to his personality? What is it?

Henry Drummond, one of the greatest influences in the English and Scotch universities in the nineties, said it was a sense

* Extracts from a paper in *The Quarterly Review of Higher Education Among Negroes* April 3, Vol. I, No. 2.

of God in his life that did this thing for him. It translated his culture into spiritual power and moral passion and gave him new values with which to judge life. Dr. Grenfell told me in 1905 that his university and professional experience took a new meaning when he got this slant on life and found this center of moral oughtness. Alonzo Stagg told 200 young men at a dinner table in my parish house in Chicago ten years ago the same thing. I heard the stroke oar of last year's Henley crew say that he was making no use of his Oxford life till he found God and put Him into the center of his experience. I heard the prize boxer at Christ College say the same thing. He was a radiant and happy man. He was conscious of some high controlling and directing influence in his life. His personal powers were being used in the interest of the highest and best things and living was worth while.

Our modern democracy is not so much interested in what academic honors men wear. With all the problems before us in the development of a higher type of American culture, the thing that matters most is the presence in educated people of a dominant Christian education backed by a purpose to do and be the thing that a rectified judgment counts of highest value.

PERMANENT VALUES OF COLLEGE TRAINING**DIGEST OF AN ADDRESS AT THE DEDICATION OF THE
MORRIS ARBORETUM OF THE UNIVERSITY OF
PENNSYLVANIA*****A. LAWRENCE LOWELL**

President of Harvard University

FINDS YOUTH NEGLECTS READING

Schoolboys as a rule are less advanced in America than in Europe. They begin later and progress more slowly. Much of what is most important in later education, habits of close attention, of rapid reading, of accuracy, of mechanical processes like those of elementary arithmetic, and of learning pieces of good literature by heart, are best acquired before the age of ten.

The habit of solid reading for pleasure or self-improvement has fallen too much into neglect. This is certainly not because the ordinary college student works too hard at other intellectual pursuits.

The brighter children, those most likely to go on to higher education, are rarely given a chance to progress much more rapidly than their comrades. Therefore, they are delayed and at the same time dulled by a failure to evoke the exertion their faculties require for full development. Thus, for many reasons, the secondary schools cannot be relied on to give a broad general education, nor with any probable improvements would they possess the best atmosphere for it.

LAMENTS OVERSPECIALIZATION

In the specialized training of professional schools the student is naturally concentrating on his preparation for his career, and everything that does not seem to him relevant thereto he tends to regard as unimportant, if not a hindrance.

No doubt the better grade of schools preparing for what are commonly called the learned professions, such as law, medicine and the higher branches of education, usually purport to require a certain amount of general culture beyond the secondary stage. This is ordinarily done by demanding at least two

* New York *Herald-Tribune*, June 3, 1933.

years of college work before entering the professional school. But, especially in medicine, so much of these two years is devoted to obtaining a specialized preparatory substratum for professional study that general culture finds therein a small and subordinate place.

The place for acquiring a broad general education in our American system, for enlarging the intellectual horizon and provoking curiosity in many different directions, must normally be found in our colleges.

But, unfortunately, scholarly education, the expansion and strengthening of one's own mind, is by no means always the dominant motive for going to college. The reasons for doing so are mixed and not very clear to the young people themselves or to their parents. Perhaps the most common is the fact that neighbors and friends are going and it is the customary thing to do. A second is that college is the gateway to the professions. Another, and a strong one, is social, for many college men make friends they would not otherwise be thrown with and are eligible for university clubs, which have achieved a claim to dignity all over the country.

FINDS ATMOSPHERES VITAL FACTOR

Didactic instruction in everything is not indispensable. In life every man with social instincts and an inquiring mind learns a vast deal from conversation.

Let us imagine, a group of eminent scholars in diverse fields, who, for reasons of health and otherwise, had established themselves with libraries and laboratories in some remote spot and had drawn about them many young men not directly preparing themselves for a specific career but eager to learn, to think and to understand. Suppose that these young men should be, not, of course, exclusively, but constantly conversing about their own and one another's subjects, often, too, with the eminent scholars who teach them. What an education they would obtain!

Would they not leave, not only with a mastery of their own field, but a broad culture of a very valuable kind and much understanding of things in which they had received no didactic instruction? They need not be book worms. They might be in

physical strength and skill equal to the best in the land, for the number of hours spent in study ought not to be excessive. The question is rather the use of leisure, and mental attrition in social intercourse, keeping the mind at all times keen and full of interest.

FINDS APPROACH POSSIBLE

Granted that to attain the picture fully is a fantastic dream, it is not beyond conjecture that it might be approached. Youth when aroused is neither indolent nor indifferent, as the late war showed. Youth longs to spend itself for something it believes worth while; it is highly susceptible to the opinions of others on what is worth while. My own experience is that the students, as a rule, have a better appreciation of the relative value of scholarship and athletic victories than the public at large, in spite of the influence of the press in magnifying the latter as the only thing worth consideration. In fact, the greatest benefits of college life are not spectacular or adapted for current publications.

Approach to that dream—a dream I've dreamed for fifty years—requires faith—faith on the part of the instructing staff that it is possible; faith on the part of the parents, alumni and the public that it is desirable, and, mark you, if even an approach to such a thing is made, no man can predict how far it may be carried.

**LETTER TO MEMBERS OF THE ASSOCIATION OF
AMERICAN COLLEGES**

June 3, 1933.

To the Members of the Association:

During the year the Executive Committee and the Executive Secretary have given thought and time to the various suggestions which have been made for the possible utilization of federal funds in behalf of the colleges. We are unanimous in the judgment that the AAC should not use its influence to encourage colleges to go further into debt or to engage extensively in additional construction enterprises. At the same time it is recognized that there are exceptions to all rules; that emergencies arise which must be met and special needs demand immediate solution.

To those members of the Association who feel the stress of these emergencies the following suggestions may be made.

Senate Bill S-760 introduced by Senator Shipstead provides for the participation of colleges in the funds of the R. F. C. for the purpose of refunding certain types of indebtedness. In the case of the R. F. C. you understand, I assume, that at present only tax-supported institutions may draw on federal funds. Senator Shipstead's Bill would extend this privilege to provide for independent institutions. A number of colleges have expressed an interest in this Bill. It is generally conceded that the Bill is not an Administration measure, but colleges which wish to promote the interests of this Bill may well take the matter up with their senators and representatives.

Senate Bill 1712, Senator Wagner author, proposes the expenditure by the government of three and a half billion dollars for industrial recovery. In the case of Senator Wagner's Bill, the interests of educational institutions are not specifically provided for, although the Bill is written "to encourage national industrial recovery, etc."

Now Senator Wagner's Bill is an Administration Bill and is practically sure to pass before Congress adjourns. The writer of this letter has conferred in Washington personally with one of the two advisors of Senator Wagner and the President who are charged with the responsibility of putting the Bill in final

shape. The point urged upon him in non-technical language was that educational institutions should be included among the agencies which are to receive the benefits of this three and a half billion dollar appropriation and there must be no discrimination in this matter as between tax-supported and independent institutions. It was urged that so-called private colleges are really public institutions carried on as non-profit corporations operated for public benefit. This advisor has served for years in educational administration and received very sympathetically the suggestions made by the writer of this letter and an officer of another national education association who joined in the presentation. We now suggest that while neither public opinion nor Congress, nor even the authors of Bills are determining the legislation which is being passed by Congress, nevertheless it would be a valuable precaution if colleges in the Association which are interested would warn their senators and representatives of the necessity of protecting their interests when this Bill comes up for final passage.

In this connection I wish to report what I found in some of the Southern States. At one college, a gymnasium building adequate for the purposes of the college, has just been completed at a cost of just a few hundred dollars to the college. The materials for this building were donated by friends of the college and the work was done by unemployed men who received their pay from state and local unemployment funds. At this same college, a very extensive program of campus development is being carried on including the construction of walks and the planting of flowers, shrubs and trees at essentially no cost to the college. All this not only helps the college but it also helps men who are out of employment and the authorities of the college know how to secure this help.

At another college a building was being entirely reorganized as to its interior for dormitory purposes with practically no cost to the college. I saw the men at work in this college building. The common laborers are receiving 80 cents per day, 8 cents an hour for 10 hours, and are glad to have the work. The plasterers in this building are receiving \$1.25 per day and their wages are paid out of unemployment funds.

At another group of colleges, and this by the way shows the advantages of college mergers and federations—a million dollar construction program has been carried out and the unemployment funds have been utilized partially for that purpose. Thus are colleges able to capitalize the very depressing situation in which they find themselves.

It appears to me that the best prospect of securing action is through the Wagner Bill since it is an Administration Bill and since the men who are writing and modifying the Bill have had the case presented to them and have received the presentation very sympathetically. Whether you wish to take any of these matters up with your own senators and congressmen is of course not a matter for me to decide.

These are matters of very profound concern to all of our member colleges, whether or not individual institutions care to enter actively along the lines of procedure suggested.

With best regards,

Very sincerely yours,
ROBERT L. KELLY.

ARCHITECTURAL PLANNING OF THE AMERICAN COLLEGE

Architectural Planning of the American College, by J. Fredrick Larson and Archie M. Palmer, has just come from the press. This volume, produced under the auspices of the Association's Committee on College Architecture and College Instruction in the Fine Arts, has been designed as a conference work on the fundamental aspects of college architecture in its relation to the educational program of the liberal arts college.

In preparing the text and in selecting the descriptive material the authors have had in mind the fourfold aim of:

(1) presenting the history and accomplishments of the architectural advisory service of the Association of American Colleges;

(2) stimulating, encouraging, and helping those concerned with college development programs;

(3) appraising the principles involved in campus planning and the designing of college buildings of lasting worth; and

(4) illustrating tested procedures which can be readily adopted for guidance in individual situations.

Copies of the book may be obtained at \$2.00 each from the publishers, the McGraw-Hill Book Company, 330 West 42nd Street, New York City. The usual discount to libraries will be allowed.

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- Adjusting the School to the Child.** Carleton Washburne. World Book Co. Yonkers-on-Hudson, N. Y. 1932. 189 pp. \$1.68.
- The Administration of Student Personnel Services in Teacher-Training Institutions of the United States.** Marion E. Townsend. Bureau of Publications, Teachers College, Columbia University, N. Y. 1932. 115 pp. \$1.50.
- Admission of Students as Candidates for Master's Degree.** Joseph R. MacNeel. Bureau of Publications, Teachers College, Columbia University, N. Y. 1932. 91 pp. \$1.50.
- The Art of Rapid Reading.** Walter B. Pitkin. McGraw-Hill Book Co. N. Y. 1929. 233 pp. \$2.50.
- The Bearing of Certain Personality Factors Other Than Intelligence on Academic Success.** Henry T. Tyler. Bureau of Publications, Teachers College, Columbia University, N. Y. 1931. 89 pp. \$1.50.
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- Character in Human Relations.** Hugh Hartshorne. Chas. Scribner's Sons, N. Y. 1932. 367 pp. \$2.50.
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- Dean Bond of Swarthmore, a Quaker Humanist.** Emily C. Johnson. J. B. Lippincott Co. Philadelphia. 239 pp. \$2.00.
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- Economy and Technique of Learning.** W. F. Book. D. C. Heath & Co. Boston, Mass. 1932. 534 pp. \$2.00.
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- The Life of Andrew Carnegie.** Burton J. Hendrick. Doubleday, Doran. N. Y. 1932. 2 vols. 434 and 423 pp. \$7.50.
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- Philanthropy for the Future.** A. W. Anthony, *ed.* Committee on Financial and Fiduciary Matters of the Federal Council of the Churches of Christ in America, N. Y. 1931. 148 pp. \$1.50.
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- Practices of American Universities in Granting Higher Degrees in Education.** Yearbook No. 19 of the National Society of College Teachers of Education, 1931. Univ. of Chicago Press. 187 pp.
- Problems of Freshman College Girls.** Eugenie A. Leonard. Bureau of Publications, Teachers College, Columbia University, N. Y. 1932. 139 pp. \$1.50.
- Proceedings of the Institute for Administrative Officers in Higher Education, July, 1930.** College and University Education. Shelton Phelps, *ed.* George Peabody College, Nashville, Tenn. 1931. 166 pp.
- The Religion of Scientists.** C. L. Drawbridge, *ed.* Macmillan Co. N. Y. 1932. 160 pp. \$1.25.
- Report on Higher Education in the State of New York for the School Year Ending July 31, 1930.** University of the State of New York, Albany, N. Y. 1932.
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- The Year Book of Education, 1932.** Lord Eustace Percy, ed. Evans Bros., Ltd., London, 1932. 1013 pp. 35/.

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- Abstracts of Dissertations Presented by Candidates for the Degree of Doctor of Philosophy at the December and March Convocations, 1931-32.** Ohio State University, Columbus, O. 1932. 256 pp.
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- University of Chicago Survey.** 12 volumes. Floyd W. Reeves, John D. Russell, F. J. Kelly, *et al.* University of Chicago Press. Chicago. 1933. \$22.50.
- The World of Jesus.** Henry K. Booth. Chas. Scribner's Sons. N. Y. 1933. 242 pp. \$2.00.
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ABBREVIATIONS USED IN DESIGNATING RELIGIOUS AND
EDUCATIONAL BODIES

- A.**—Association of American Universities.
A.M.E.—African Methodist Episcopal Church.
A.M.E.Z.—African Methodist Episcopal Zion Church.
Adv.Chr.—Advent Christian Church.
Am.Luth. or Am.Luth.Ch.—American Lutheran Church.
Ang.Luth.—Lutheran Augustana Synod.
Bapt.—Baptist.
Breth.—Brethren.
Ch.—Church
Ch.Breth.—Church of the Brethren.
Ch.God.—Church of God.
Ch.Luth.Breth.—Church of the Lutheran Brethren of America.
Ch.Naz.—Church of the Nazarene.
Chr. or Chris.—Christian
Cong. and Chr. or Chris.—Congregational and Christian Churches of America.
Coop.—Cooperative.
Cum.Pres.—Cumberland Presbyterian Church.
Dan.Ev.Luth.—Danish Evangelical Lutheran Church in America.
Dis.—Disciples of Christ.
Ev.Luth.—Evangelical Lutheran Church in America.
Ev.Syn.N.A.—Evangelical Synod of North America.
Evan.—Evangelical Church.
Friends—Five Years Meeting of Friends in America.
J.—American Association of Junior Colleges.
Luth.—Lutheran.
Luth.A.Syn.—Lutheran Augustana Synod.
Luth.Fr.Ch.—Lutheran Free Church.
Luth.J.S.—Evangelical Lutheran Joint Synod of Wisconsin and Other States.
Luth.S.Syn.—Lutheran Suomi Synod.
M.—Middle States Association of Colleges and Secondary Schools.
M.E.—Methodist Episcopal Church.
M.E.So.—Methodist Episcopal Church, South.
M.P.—Methodist Protestant Church.
Men.—Mennonites of North America.
Mor.—Moravian Church in America.
N.—North Central Association of Colleges and Secondary Schools.
NE.—New England Association of Colleges and Secondary Schools.
No.Bapt.—Northern Baptist Convention.
Nor.Luth.—Norwegian Lutheran Church of America.
NW.—Northwest Association of Secondary and Higher Schools.

- P.E. or Prot.Epis.**—Protestant Episcopal Church.
Pres.—Presbyterian.
Pres.U.S.—Presbyterian Church in the United States.
Pres.U.S.A.—Presbyterian Church in the United States of America.
Prot.Epis.—Protestant Episcopal Church.
Ref. Am. or Ref.C.A.—Reformed Church in America.
Ref.Epis—Reformed Episcopal Church.
Ref.Pres.—Synod of the Reformed Presbyterian Church of North America.
Ref.U.S.—Reformed Church in the United States.
7thD.Adv.—Seventh Day Adventists.
7thD.Bapt.—Seventh Day Baptists.
So.Bapt.—Southern Baptist Convention.
Un.Breth.—Church of the United Brethren in Christ.
Un.Dan.Ev.Luth.—United Danish Evangelical Lutheran Church in America.
Un.Luth.—United Lutheran Church in America.
Un.Pres.—United Presbyterian Church of North America.
Unit.—Unitarian Churches.
Univ.—Universalist Church.
W.—American Association of University Women.
Wes.Meth.—Wesleyan Methodist Connection.
Y.M.C.A.—Young Men's Christian Association.
Y.W.C.A.—Young Women's Christian Association.

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